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OLD SERIES, VOL. 40. CHICAGO, JANUARY 13, 1898. NEW SERIES, VOL. 5

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Freedom.

Year after year with a song in my heart
I beat at the bars of fate,
Silent, sullen, and sitting apart,
Brooding early and late.
And spring and summer with all their dowers
Of beauty came for me,
And patient love with her fragrant showers
But I would not look and see.

I was still at least, and aweary grown
And when tears had ceased to blind,
I said I never had been alone
And it taught me to be kind.
And because my neighbors were sore and sad,
And my heart be lighter yet,
I sang my song that they might be glad
And to teach them to forget.

I sang my song with a joyous strain,
As they sing who are free,
Of sunny height, and of peaceful plain,
And it echoed back to me.
Forgetting myself and my bolts and bars,
The door to my surprise
Swung out for me to the shining stars
And the freedom of the skies.

—EMMA PLAYTER SEABURY.

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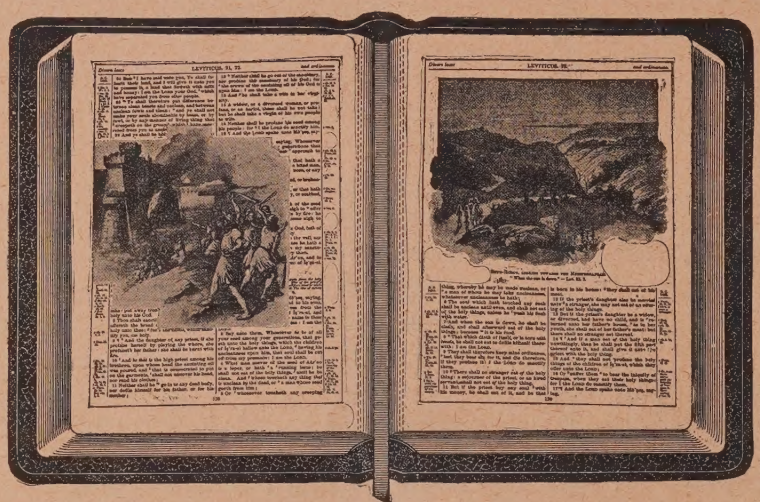

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US, 14. *They overtake the children of Israel.*

may serve the E-ġyp´tiaṇs? For *it had been* better for us to serve the E-ġyp´tiaṇs, than that we should die in the wilderness.

13 ¶ And Mō´ṣeṣ said unto the people, [q] Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: [2] for the E-ġyp´tiaṇs whom ye have seen to day, ye shall see them again no more for ever.

14 [r] The LORD shall fight for you, and ye

B. C. 1491.

q 2 Chr. 20. 15, 17 Is. 41. 10 13, 14.
2 Or, *for whereas ye have seen the Egyptians to day, &c.*
r ver. 25. Deut. 1. 30; 3. 22 20. 4.

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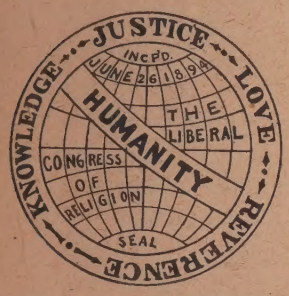
THE NEW UNITY

VOLUME V. THURSDAY, JANUARY 13, 1898. NUMBER 46



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future. —*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

The best school for religion is the daily work of common life, with its daily discipline.

—THEODORE PARKER.

The correspondence between the gentleman from Knoxville and Professor Schmidt, anent the address of the latter given at Nashville, printed elsewhere in this paper, is characteristic of much of the thinking of our time, and it shows how much need there is of popular education along lines too much appropriated by scholars as being available and interesting only to themselves. There rests a great responsibility upon the enlightened teachers and preachers of our day in this direction. Let the people of the street, the farm, and the exchange know what is being talked and thought about by the men of the library and the study. Professor Schmidt's pamphlet is now ready and can be ordered at 10 cents a copy from this office, but the Congress, anxious to give it wider circulation, has put the quantity price at $3.00 per hundred, hoping that many will avail themselves of this opportunity of doing missionary work with the pamphlet.

The subtleties of dogma and the refinements of theological discussion reach their culmination in these days apparently in the proof-reading room. We recently received at this office a communication from a Christian Science reader who conditioned the publication of his article on an "*unflinching adherence to the capitalization,*" and he further voluntered the information that Christian Scientists were having great trouble with the obstinacy of proof-readers in this direction. And now comes the *Literary World* with the confession that the only fault it can find with Dr. Henry Preserved Smith's lectures on "The Bible and Islam," delivered before the Union Theological Seminary, lies in the fact that "the proof-reader has so arranged, or permitted, the use of capital letters with pronouns referring to the Deity, as thereby to represent the writer as a Unitarian—which surely must be unjust to a Presbyterian professor of divinity." It would seem as though the *Literary World* would be the last paper to suspect that a man like Prof. Smith would permit a book of this nature to go out into the world without having revised the proof sheets himself. Perhaps Prof. Smith needs to take a course of lessons in proof-reading. If it has become a matter of types the battle will be a bloodless one, and will produce the minimum of hardness which is the penalty of theological discussions.

The long-promised *Christian Register* in its new form is before us. It is now reduced to a thirty-two page paper, considerably smaller than the page of THE NEW UNITY. Like everything that comes from the press of George H. Ellis it is a model of good printing. The subscription price has been reduced from three dollars to two dollars. It now represents the entire journalistic field of Unitarianism in America, with the solitary exception of the little Pacific coast monthly. With the first issue it absorbs the monthly known as *The Unitarian*, and the *Old and New*, after a short attempt to occupy the western field, has yielded up its life to the Boston parent. The *Register* now enjoys the very exceptional privilege of being an endowed paper. A fund of fifty thousand dollars having recently been raised, the proceeds of which, we understand, are to be used for perpetual subsidy. There has been much said in many quarters of late in behalf of "endowed newspapers." The experiment of the *Christian Register* in this direction will be watched with interest. It has a free field. May it have a good run and be glorified.

The *Tribune of the People* is the name of a farmer's monthly that comes to us regularly from Calvary, Shenandoah Co., Va. It is circulated for fifty cents a year. It is printed on poor paper, and oftentimes with defective typography. Apparently it is the love labor of one pair of hands, the possessor of which is compositor, proof-reader, editor and publisher. The little magazine always glows with missionary zeal, not only in the interest of better tilling

and wiser gardening, but in the interest of more intelligent homes and keener appreciation. It often pleads for the prophet and the poet with the fervor of the one and the abandon of the other. The December number is before us which tells us that "facts and common sense bend like the rainbow of hope, over the life of the laboring world." "Given aspirations of the right sort," it says, "and principles will follow as the shadow follows the living body in the unclouded noonday light." Again it says, "The science and art of agriculture can construct its own epics, lyrics and living epistles." We might quote indefinitely from this farmer missionary of Virginia. In many respects it is one of the most humble of our exchanges, but we wonder if it does not sometimes send its arrows straighter to the mark than the more elegant journals that travel with it in the mail bags.

Mr. Mead, in the *New England Magazine*, gives us a string of editorial pearls on art education. He believes that by another generation we shall have in America an art public, a love of beauty and a fine taste among the great masses of the people which to-day is lacking. He thinks also that the revived and improved study of English literature in our public schools will not only bring about a better literary taste but better literature. The study of politics and civil government he judges will also bear splendid fruit. Perhaps we should bear heavily in mind that all these studies must become what we call applied before they reach their highest utility. We have got nearly through studying botany between folded sheets of paper, and entomology in the way of bugs pinned to a wall. Our botany is getting to be the art of understanding vegetable nature so as to improve our varieties of plants and fruits. Our entomology is the science of bug life applied to the benefit of the conditions of human life. School art should be something more than the study of high Greek ideals. It should be the application of real art to child and home life. What we want of American schools is to make nobler homes.

No better news has come over the wires these New Year's days than that Leland Stanford University has discharged over forty students for vulgarity and licentiousness. This is an example to be followed by every university and college in the United States. Last summer we were told by a dean of a prominent university that the faculty did not assume to look after the morals of the students and held its only business to be to afford instruction. Now President Jordan bluffly answers "scholarship and morals go together, and one can not be well looked after without the other." The end of a college is to create character, develop character embellish character, ennoble character, and honor character. A college that does not know this end is like Gough's dog that ate up its railroad ticket. It does not know its destination. Mediæval traditions that allow lawlessness, brutality, drunkenness, or vulgarity are everywhere else outlived in this age except in colleges and saloons. That one of two things be done, either let the colleges establish collegiate saloons after the manner of Princeton, or expel bummers after the manner of Leland Stanford. We are needing a few more such men as President Jordan, men entirely liberated from antiquity and humbugs. If society is to be reformed by education we must first reform the college.

Dr. Leach, a Methodist pastor of Chicago, preached last Sunday on "Lazy Christians." He dealt with a timely subject, which deserved the large house he was reported to have received. His words have more than local application. According to the morning paper he is reported to have said:

> If Christ were here he would scourge us for inactivity rather than trading in his house. The laziness of three-fourths of our professed Christians is enough to sink the church to its everlasting ruin had it no Christ to a large degree in the other one-fourth.
>
> The dead, useless, non-doing Christians are worse than barnacles on the ship's side. They are useless cumberers of the ground.
>
> With activity in the church, as we ought to have and can have, we could take this city for Christ—mayor, aldermen, yea, all—in a year. Now we are stagnant, so stagnant that it is worse on morals than the South Branch on physical health.
>
> It is the do-nothings that eat our bread, yet toil not, neither do they spin, yet arrayed in the best as for show. Would that we could wake to labor. God is not partial to inertia. His great universe glows and throbs with life. In like manner ought his followers. There is too much theorizing and speech-making as to how to get people saved. The only way is to go at it and at it now.
>
> It is a lamentable fact that the real progressive workers in most churches are reckoned on the fingers. We have names, names, names, but lack bodies prepared for work. The spirit is willing to work, but the flesh is, oh, so weak. Brethren, if we worked at daily toil as we do at God's work the majority of us would be paupers. What we need is a soul-stirring religion that will drive us out into the field to work.

We have had occasion so often to call attention to the disreputable elements and the discouraging facts in the municipal management of Chicago, that it is with real pride that we call attention to the clear sketch of the political affairs of Chicago prepared for the New Year's number of the *Times-Herald* by ex-alderman William Kent. Mr. Kent is one of the most fearless young men that ever gave thought and time to public affairs. He has spoken bitter words when such words were justified, and this three-column estimate contains much that is uncomplimentary to city and to citizens, but the whole exhibit as shown up by this severely honest critic is a most encouraging one. Spite of party vicissi-

tudes, civil service is steadily advancing in Chicago. The new jury law makes it possible to actually convict political criminals. "In the Mayor's chair sits an aggressively honest young man, who has planted his resolute personality against private grabs of public property." Mr. Kent regrets that there still "lurks in his mind some mediæval ideas of partisanship," and that he "unfortunately believes he has political debts to pay." He regrets, with so many others, that the mayor should have gone down with "magnified saloon keepers" to assist in "inoculating the Greater New York with the smallpox of Tammany Hall." But, on the whole, his record is a fair one. Street grabs have been trampled upon. The garbage problem has been practically solved, municipal lighting of streets has been advanced, and many other hopeful items are enumerated. Among the "recent battles" that have been won on the right side Mr. Kent enumerates the conviction and incarceration of Joseph Dunlop, the blackmailing editor of the filthy *Despatch* which "is no longer a blot on Chicago civilization." Madden's unholy ambitions for the United States senatorial chair have been defeated. The magnificent vote of seventy thousand for Harlan last spring for mayor on a citizen's ticket, was a revolt against corrupt politics. The Humphrey Bill was defeated, and the Allen Bill keeps the problem at home. Mr. Kent speaks a deserving word in praise of the independent press of this city which, with one solitary exception, has risen above party lines in every clear issue of honesty against corruption in municipal affairs. This "solitary exception" has its power for mischief limited by the well known fact that it is controlled by Yerkes and the bad Republican "machine" that delights in Gov. Tanner. Mr. Kent is hopeful even that in another year we may secure an honest majority in the City Council. The salary of fifteen hundred dollars a year provided by the last legislature will "enlarge the list eligible to election." Under the previous arrangement only men of assured means or boodle hunters could afford to undertake the task. Mr. Kent well says:

> There is no career of public honor and respect so open to the man of character and intelligence, no place where the public more quickly recognizes a man's worth.

The report of the Municipal League concerning outgoing aldermen immediately following this exhibit of Mr. Kent, seems to justify Mr. Kent's hopefulness. This fearless body reports that out of thirty-four aldermen who are to be retired next spring, fifteen are "worthy of confidence and should be re-elected," leaving nineteen "to be defeated at all hazard." Five of these were, two years ago, elected under solemn pledges of integrity and they have "proved recreant to their trust." Thanks to the heroic work of a few men like William Kent, George E. Cole, and John Harlan, Chicago has a hopeful outlook even politically. Happy are other cities who possess even three men who are willing to give so much, dare so much, do so much in the interest of decent government as these men have given, dared, and done. Blessed be the names of the fearless.

The Permanency of Religion.

The great stone face looming up in the Valley of the Nile as "high as a five-story building" is one of the most ancient of religious monuments. It stands there a silent witness to the profound realities of religion as found in the individual soul, reflecting the hopes, anxieties, the fears and the faiths that move in the hearts and minds of men; but, unwittingly, it testifies still more impressively to the truth that religion is of necessity social, that the highest in man must be fraternal; that the noblest in mind and heart has always expressed itself and always will express itself in some high and holy fashion.

The great sphinx stands out against the sky as a silent witness through the ages, of the power of coöperative religion, the staying qualities of the church. Dynasties, one after another, followed themselves into oblivion in the valley of the Nile. Alexander, Pompey, Cæsar, and Napoleon, have landed their forces on the Delta and marched them across the fertile valley, they have gone down and out of human affections, they are remembered chiefly in contempt or pity, while this monument of the deathless hope, this witness to the inspirations of the intangible abides. He stays and visits upon the fallen fortunes of men his sublime pity. We say "his," for scholars tell us that the Greeks who have given the popular name and interpretation to this Egyptian, misnamed it and gave it the wrong sex and a false meaning.

This "Horus-on-the-Horizon," as the Egyptian name implies, represents not the whim of one man, not the dream of one artist, probably not the achievement of one king; it was made possible only by the loving co-operation of a multitude. Explorers have found that the great banks of sand that seem to have drifted against the rear part of that great form, had been carried there by the hand of man. In other words, the great statue had been fittingly banked and terraced so as to bring out the outlines, and where the outlines of the great rock were inadequate they pieced it out with fitting masonry. The massive lower walls of the elongated body, measure over 188 feet. And there he sits to this day in everlasting calm, witness to the permanent quality of organized and organic religion. Fitting symbol of the church of the living God is this great stone memorial to the Horus—the holy child of Egypt, and to the deathless hope. It witnesses to the everlastingness of religion in the soul of man.

It teaches the lesson most needed in most American communities to-day, that the co-operations of religion are supreme in their interests, prior in their claims, and more enduring in their character than any corporate interests of man after the home. Here and now, as four thousand years ago, on the banks of the Nile, there are plenty of corporations and organizations in the interests of art, of trade, of amusement. Society then as now, had its favorite resorts, where men and women went to be amused, and to parade their good clothes and their fine accomplishments. Dancing and cards and checkers and chess, and a modified form of billiards were all found in the pleasure halls of Egypt. And they are all gone. The outlines of Egypt's race courses are obliterated. The achievements of the athletes have been lost, but this great witness to the solemnities of life abides, showing us that the church means something more than the last of the graces. Her ministries are for other than funeral and marriage purposes. The serene face that was a prototype of the holy child of Christian faith emphasizes the sanctities of religion. It should help men and women to dedicate heads and dollars, study and affection to the only social compact that abides through all times and survives all disasters. Clubs, schools and colleges go up and down. States and kingdoms, battle ships and trade ships, factories and exchanges survive a few generations, in exceptional cases they may span a century, but it is the religious forces in man that have reared the most lasting monuments of the race. Even the "House of Bel," in the valley of the Euphrates, the broken columns of Karnak, the great stone face of "Horus-on-the-Horizon," the disfigured walls of the Parthenon, beautiful in their ruins, the great Christian St. Peters, which was thirteen hundred years in the building, are transient expressions of a reality still more permanent. They are passing witnesses to the abiding sanctities which alone represent, in the solemn hours of life, those things which the heart permanently desires and the head unquestionably approves.

If we would place this great "Hor-em-khoo," (the Egyptian name of the Sphinx), among its fellows of other arts, we must think of it as the Ninetieth Psalm, rendered into stone.

"Lord, Thou hast been our dwelling place in all generations;
Before the mountains were brought forth,
Or ever Thou hadst formed the earth and the world,
Even from everlasting to everlasting thou art God."

This "Horus-on-the-Horizon" is a sculptured Vedic hymn. It is the Twenty-third Psalm carved out of the hillside. Stonehenge is a humbler brother, and the Parthenon and St. Peters, at Rome, are gracious sisters.

Last week we urged upon our readers the duty of giving. We hope the word of this week may help lift that plea out of the unworthy insinuation that always accompanies in some minds such pleas, when they call it "begging." The church that goes begging deserves to die, and the man who gives to the church as he gives alms to a pauper, insults the church. The church stands for the lasting claims, the enduring power of religion.

The Coming Nirvana.

One of the happiest passages in Mr. Tiffany's "This Goodly Frame, the Earth," is his picture of the great Buddha at Kamakusa in Japan. "The mighty head bowed in serene tranquillity, the breathless calm, the peace too massive, too diffused, too elemental to suggest any finite form of thought, of desire, of emotion—yes, the peace that passeth understanding, which could not be what it is if the understanding could grasp and measure it." Here, before this forty-foot high colossal incarnation of peace, the mind catches the deepest overwhelming root-thought—soul uplifted like a sunlit peak above the clouds of a storm-troubled sphere. Out of the cloud realm pour down on all those who dwell below dankest rains. In rolled from the ocean a great earthquake wave, leaving the dreamy mighty Buddha unstirred. He heard it not, felt it not, but brooded on in unpassive calm. And so century after century he sits under the open sky wrapt in his infinite peace. He is oblivious of all. It cannot penetrate Nirvana, where he dwells in unbroken rest."

We may say what we will, but this elemental idea of Buddha, interpreted into occidental form and phrase, is what we all look for and long for. The social word has for a century past been equality; and the political hope has been universal federation of states in perpetual peace. Religions have ceased half their clangor of self-adulation, and settled into a very genial mood of generous appreciation of each other. We are not satisfied with one Congress; we must have another; and that will certainly call for self-perpetuity. Some of us are likely to live long enough to see an annual or biennial gathering of East, West, North, and South, to repeat our litanies to each other. Mohammedanism alone seems determined that Nirvana shall not be its fate. It will be swept out by a hurricane of love for man and God. The great governmental discovery of 1778 has had a century in which to work out a federal union of half a continent—nearly fifty independent states now co-operating in commerce, art, and agriculture. What a contrast would this land present but for federal union. There would be everywhere custom houses and tariffs; and standing armies like those of Europe. Now it is peace and liberty.

But, in other ways, we have had very far from rest. It has not been a race of Buddhas that has conquered the wilderness, built the railroads, bound

the continents together, and generally lived through the steam age. It has been a race of nerve-strung and often unstrung Anglo-Saxons, evolved into that most restless of all human beings—Yankees. What a metamorphosis from English to Yangheese or Yankees! The Indians who turned over one word to make the other foretokened the revolution of phlegm into "grit and git."

It comes now with astounding effect upon these nerves of ours that we who saw the steam age begin are likely to see also its close. Sometime ago I quoted from Orton that "coal cannot keep up with increased demand beyond 1930." What then? Really one can hardly imagine what the merely negative side of the fact means. Are we not to have an end of this infinite clatter and roar? Are we to sit on our hill-tops all day, and never more hear the screech of steam engines tearing like demons through the valleys? Is the new force that we shall use a quiet force? Is it a distributive and not a concentric force? Will it refuse to build vast cities and factory towns? Will it put a stop to the concentration of wealth? To-day Vanderbilt drives thirty million horse-power across the continent; and John Smith drives only one sorry nag—a sort of half-horse power. Will this inequality be largely toned down?

Who knows what these evolutions are going to do with us? Who, in 1796, could have foreseen what steam was going to do? But it seems most probable that the rip and roar era will pass into a period of less friction; less colossal fortunes; less fury of competition. If we get electricity harnessed it will bring all the world into an equal fellowship. It will make the remotest farm house just as much the center of the world as any New York or London.

E. P. P.

History resounds with the performances of men whose years numbered threescore or more. "My Cid, with the fleecy beard," driving the Moors from Spain, Dandolo, Doge of Venice at ninety, and storming Constantinople at ninety-four, and in our own time, Von Moltke at seventy, conducting a campaign unparalleled for brilliancy and result in the history of war. There are feats of arms; would you search other fields? In science there are Darwin, and Spencer, and Pasteur, and Lister, and if you go back a little, Sir Isaac Newton, who could name a discovery for every one of his eighty-five years. It was Voltaire who said that if all the great men of all ages could be assembled in a congress Sir Isaac Newton would be chosen to preside by unanimous consent. In literature and art the flames of those who in advanced years won imperishable renown are legion. Everybody can recall their names. Milton wrote his great epic when nearly sixty. Michael Angelo at eighty won the triple crown for excellence in painting, sculpture, and architecture. Browning at seventy-seven wrote his most characteristic poem, and Tennyson at eighty-one gave to the world the most exquisite of his lyrics. —*Exchange.*

The Nashville Congress.

Brothers and sisters in the great family of man, little children in the household of our Father, fellow-seekers after light, fellow-workers for the right, fellow-worshipers at that universal shrine whereon brood the eternal sanctities that are revealed through Knowledge, Justice, Love and Reverence.

The Parliament of Religions. What it Did and What it is Going to Do.

SATURDAY MORNING SESSION, KNOXVILLE BUILDING, DR. THOMAS IN THE CHAIR.

FIRST PAPER BY DR. PAUL CARUS, OF CHICAGO.

The inaugurator and president of the World's Congress auxiliary, the Honorable Charles Carroll Bonney, should himself have addressed you to-day on the Parliament of Religions, which was the crown and glory of all the congresses that met at Chicago during the World's Fair, and Mr. Bonney regrets exceedingly that he is prevented from appearing personally before you to speak of this most extraordinary achievement of the religious enthusiasm of our age. As the secretary of the World's Parliament Extension, I stand here in his place, in the place of the president of this movement, and have been requested by him to inform you that when he was unable to accept the call it was not *his* mistake that his name appeared on the programme. Since he is very punctilious in his promises and is very careful not to have announcements made which, owing to unexpected interferences, he will not be able to keep, he wishes me to exonerate him; he sends you his greetings and requested me to speak, in his place, of the Religious Parliament and its potencies.

This great movement which, for the first time in the history of mankind, united almost all the world's religions on one and the same platform in a spirit of brotherly tolerance, is the product of a strong faith in the possibility of realizing ideals, and Mr. Bonney was the man to accomplish what seemed impossible. He selected the right men, and sometimes with great persuasion urged them to remain, in spite of the ridicule and hostility to which they were exposed in the beginning, before the success of the great enterprise was assured.

There were three conditions which had to be fulfilled before the Parliament could become a success. First, it was necessary to assure the world that *equality on the platform means parliamentary equality, not indifference to doctrinal formulations of the truth,* and that brotherhood does *not* indicate *a levelling down* of the distinctions, but a mutual helpfulness for the purpose of *raising up* those who stand on lower grounds. The second condition was to interest the most conservative religions so that the most exclusive churches would not exclude themselves, but be included in the Parliament, and lastly, the third condition was that it would not be merely a Christian demonstration, representing the most powerful religions of the western world, but that it would be a truly cosmopolitan assemblage in which the non-Christians would be adequately represented. These three conditions were actually fulfilled.

The Presbyterian faith, on account of its earnestness and its strong conviction as to the *indispensable-*

ness of a clearly outspoken doctrine, appeared to be best fitted to stand at the helm and perform the office of moderator. Mr. Bonney succeeded in persuading Dr. John Henry Barrows, the most renowned Presbyterian minister of Chicago, to act as chairman of the proposed Parliament of Religions. That a follower of the stern Calvin, a man like Dr. John Henry Barrows, accepted the chairmanship, was the first condition for the success of the Parliament.

But the leadership of an earnest and able man was not yet sufficient. Presbyterians are one of the most powerful elements of the Protestant church, but there is still the old church of Rome which boasts of being the legitimate heir of historic Christianity, having still the direct and uninterrupted connection of the Christian traditions since the foundation of the church. When other Protestant bodies hesitated, prominent representatives of the Roman church stepped in and accepted an invitation of the Chicago committee to be represented at the Parliament of Religions. Cardinal Gibbons was delegated to bring the blessings of his Holiness the Pope himself, while Archbishop Ireland and Bishop Keane (now also archbishop), promised to remain during the sessions and appear on the platform for the purpose of expounding the doctrines of their church. The eagerness with which the Roman church came forth to be represented on the platform of the Religious Parliament was quite unexpected, for, rightly or wrongly, the Roman church was always accused of narrowness, of ultra-conservativism and reactionary tendencies. This bold move of the Roman church brought the rest of the Protestants quickly into line, all of which were officially represented with the sole exception of the High church of England.

The third indispensable condition for a final success of the Religious Parliament was the representation of non-Christian religions. The high priests of the various Mohammedan, Buddhist, Hindu, Jain and Parsee communities had received invitations to send delegates, and no doubt many of them had the best intentions of being represented, for the missionary zeal is by no means limited to the Christian faith. There are a great number of zealous believers in other systems too. The greatest difficulty, however, was the lack of confidence as to whether or not the Parliament would be fair to non-Christians, and thus it was a question with these foreigners who had insufficient means to judge of the situation, whether the great expense of sending delegates was justified. But even here all the difficulties were soon overcome, for when it was rumored that the non-Christian religions might fail to be represented, and that in order to bring their delegates to America the committee ought to guarantee them the expenses of the journey, contributions were offered anonymously in sums of from five hundred to one thousand dollars, and placed at the discretion of the World's Religious Parliament committee. The generosity of a few friends of the Parliament plan made it possible to procure and offer tickets to various official representatives of non-Christian religions, and thus the third great difficulty was overcome; for now even the pagan world was, perhaps not completely yet sufficiently, represented, so as to make the Parliament truly *cosmopolitan*.

The principle of the Parliament of Religions has frequently been misunderstood, and to forestall the common misconception, let me emphasize once more what has been said again and again: "The Religious Parliament did *not* propose *an obliteration* of the differences of the various religions, but on the contrary it proposed to *render the differences distinct* and make them better understood. The equality on the platform was a parliamentary equality and *not a reduction of all to one level.* The purpose of the Parliament was presentation, not controversy. Its aim was not to decide what is religious truth, but to make investigation and impartial comparison possible for all who would know the truth. The secret of the success of the Chicago Parliament of Religions was in the strict adhesion to the rule that the various delegates should, without any attack upon other religions, state what they regarded as most essential and valuable in their own faith. The friends of the Parliament trusted that truth can take care of itself and agreed with Milton when he says: "Whoever knew truth put to the worse in a free and open encounter."

A parliament of all the religions of the world, which had always been regarded as a vague dream, has, in this way, become an actual fact of history, the importance of which can hardly be overrated, for it will more and more be recognized as a landmark in the evolution of religion.

A parliament of religions appeared to be impracticable in the Old World, and could only be realized in the New World, which was discovered in the right moment of the world's history to be a new dispensation to mankind, with new possibilities for a higher, nobler, and grander covenant. Many ideals in politics as well as in social conditions have become actual facts on this continent, and have considerably influenced the evolution of the Old World which, but for the presence of this great North American continent, peopled by a free nation, might repeatedly have become the prey of various reactionary movements which, under the auspices of the Holy Alliance and other high-sounding names, more than once threatened to destroy the liberties of mankind.

The people of the New World have inherited all the blessings of the Old World, but, according to the universal decree of the divine order of things, being obliged to work out their own salvation in their own way, they are less hampered by tradition and invested rights, and have a chance of accomplishing what appears to be absolutely impossible in conservative Europe. But as the truths that are not clearly pronounced in the Old Testament, find an exposition in the New Testament, so what the Old World failed to do, will be accomplished in the New World. What was left undone in Benares, the centre of the old civilization of India, in Jerusalem, a city sacred to three great religions, in Rome, the capital of the Cæsars and the see of the Popes, and in London, the home of modern industry and commerce, has at last been accomplished by the bold spirit of American enterprise.

It was a great spectacle to see an evangelist such as Joseph Cooke side by side with a liberal clergyman like Jenkin Lloyd Jones; and Christian theists exchanged cordial greetings with the pagan Hindus and atheistic Buddhists,—an unprecedented spectacle!

And it was a spectacle in the literal sense

of the word. In accord with American simplicity, the men of this country appeared in their every-day attire, and our European guests wisely followed their example. Nevertheless, the sight was often picturesque. Cardinal Gibbons, when he delivered the prayer at the opening of the first public session, wore his official crimson robes. The prelates of the Greek church, foremost among them the Most Rev. Dionysios Latas, Archbishop of Zante, looked very venerable in their sombre vestments and Greek cylindrical hats. The Shinto High Priest Shibata was dressed in a flowing garment of white, decorated with curious emblems, and on his head was a strangely shaped cap, wrought apparently of black jet, from the top of which nodded mysteriously a feather-like ornament of unknown significance. Pung Quang Yu, a tall and stout man, an adherent of Confucius, and the authorized representative of the Celestial Empire, appeared in Chinese dress. There were present several Buddhist bishops of Japan, in dress which varied from violet to black. There was the turbaned Hindu monk, in a long orange gown, who lived in voluntary poverty, so that as a rule he did not know where he would receive his next day's meal; there was Dharmapâla, the Ceylonese Buddhist, in a white robe;—these, and many more, were the exceedingly interesting men who appeared upon the stage and spoke their minds freely on subjects over which in former ages cruel wars were waged. Differences not only of religious opinions, but also of races, were represented in the congress. Bishop B. W. Arnet, of the African Methodist Episcopal church, confessed that the brotherhood of man had for the first time been taken seriously. When introduced, he said, "I am to represent the African, and have been invited to give color to the Parliament of Religions." Interrupted by a storm of merriment, he continued, "but I think the Parliament is already very well colored, and if I have eyes, I think the color is this time in the majority."

The Parliament of Religion was, I repeat, *a great spectacle;* but it was *more than that.* There was a purport in it. It powerfully manifested the various religious yearnings of the human heart, and all these yearnings exhibited a longing for unity and mutual good understanding. How greatly they mistake who declare that mankind is drifting toward an irreligious future! It is true that people have become indifferent about theological subtleties, but they still remain and will remain under the sway of religion; and the churches are becoming more truly religious, as they are becoming less sectarian.

It is difficult to understand the pentecost of Christianity which took place after the departure of Christ from his disciples. But this Parliament of Religions was analogous in many respects, and it may give us an idea of what happened at Jerusalem nearly two thousand years ago. A holy intoxication overcame the speakers as well as the audience; and no one can conceive how impressive the whole proceeding was, unless he himself saw the eager faces of the people and imbibed the enthusiasm that enraptured the multitudes.

Any one who attended these congresses must have felt the thrill of the divine spirit that was moving through the minds of the congregation. We may rest assured that the event is greater than its promoters ever dreamed of. They builded better than they knew. How small are we mortal men who took an active part in the Parliament in comparison with the movement which it inaugurated! And this movement indicates the extinction of the old narrowness and the beginning of a new era of broader and higher religious life.

The Religious Parliament, as a fact of history, is an event that in itself is of great importance, but it is not merely a fact of history, it is not merely a thing that belongs to the past. It has become a factor of the living present which continues to exercise a powerful influence on the religious evolution of mankind, and the duty now devolves on us to utilize its blessings and to extend them over the whole world. For this purpose the World's Parliament Extension has been founded, which still exists and is working in the interest of spreading the noble ideal of the Parliament of Religions.

A declaration of the aims and principles of the World's Religious Parliament Extension, which should serve to characterize the spirit of the organization and indicate the line of work which it should follow, was approved of after a careful consideration by men of widely different religious convictions. This declaration reads as follows:

"The World's Religious Parliament Extension has been called into existence by the interest that was aroused through the Parliament of Religions, and is destined to continue the work so auspiciously begun. The movement is a symptom of the broadening spirit which is perceptible everywhere, in our understanding not less than in our sympathies.

"The purpose of the organization shall be:

"1. To promote harmonious personal relation, and a mutual understanding between adherents of the various faiths.

"2. To awaken a living interest in religious problems, and above all—

"3. To facilitate the attainment and actualization of religious truth.

"The World's Religious Parliament Extension is intended for the liberals as well as the orthodox; for both the Christians and Jews of the Occident, and the Brahmans and Buddhists of the Orient; and it will be broad enough to include all shades of belief without asking any surrender or compromise; its service to mankind will be to bring home to men the indispensability of religion, to ascertain the truth whatever it may be, and help others to see the truth. This is to be done, not by sensational and not by sentimental methods, but by a patient collection and collation of facts, and by judicious investigation.

"If the success of an undertaking depends upon the need of the work which it proposes to perform we may rest assured that the World's Religious Parliament Extension will become a great and important movement.

"We trust that the age in which we live is not, as is often assumed, irreligious, but more intensely religious than any previous age. There is only this difference, that the religious aspirations of to-day are more comprehensive, more liberal, more cosmic, and in a more conscious co-operation with science than before.

"The committee has received encouragement from Christians of the most important denominations, from Brahmans, Buddhists, and others. Especially have the Orientals shown themselves willing

to investigate the religious problem, and hear with an open and impartial mind what others have to say upon it.

"The committee recommend to all religious organizations in Christian and non-Christian countries, the holdings of meetings devoted to the aims of the World's Religious Parliament Extension; to invite men of different faiths; to listen to their presentation; and to discuss the differences in a brotherly and unprejudiced manner. Let our churches set the example to the Mohammedans, Brahmans, and Buddhists, and let us by all means encourage their search after the truth."

The Religious Parliament Extension of Chicago is only a local affair, but it is a straw in the wind indicating the tendency that animates the whole religious world. There are a number of events which prove that the movement is world-wide and its work will never again be undone. In San Francisco, the parliament was repeated on a smaller scale, during the so-called Mid-Winter Fair of 1893-1894; in Toronto the Pan-American Congress of Religion and Education carried along with it the enthusiasm for a broader comprehension and a deeper sympathy. It proved that the religious spirit is still alive, and that even among those churchmen who emphasize the importance of dogma there is a demand for catholicity such as was never felt before. At the last session of the Pan-American Congress the following resolutions were adopted:

Resolved, That we recognize a vast movement, both human and divine, in such gatherings as the Parliament of Religions in Chicago and the Pan-American Congress at Toronto.

Resolved, That we recognize the importance of continued organization and agitation in behalf of religious fraternity and the human brotherhood, in truth and love.

In far-off India the Dharma Mahotsava, a Religious Parliament under the auspices of the natives of India, was convened at Ajmere in the Punjab, in September, 1895, for the discussion of religious subjects such as God, soul, salvation, revelation, mediatorship, etc. Another congress of religions is being convened under the auspices of the Islam faith at Delhi, by Nusrad Ali, a prominent Mosselman of that city.

The Haskell lectureship was founded, which provided the necessary endowment at the University of Chicago for lecturing on comparative religion, and sending the Rev. John Henry Barrows on a lecture trip to India. But the most important result, if it should be realized, would be a religious congress to be held at Paris during the exhibition in the year 1900. European conservativism is hard at work to defeat the plans of its chief advocate, the enthusiastic Abbé Charbonnel, of Paris. But if it will not be a Religious Parliament after the precedence of Chicago, it may at least be a congress of religious leaders which will sow the seeds of a parliamentary intercourse between men of different convictions in one of the capitals of the Old World. Whether or not the Religious Congress of Paris will be a success, that much is sure, that *the Parliament idea* is taking hold of the minds of the people, and we can boldly say that those churches and congregations that set their faces against it will, in the end, be the losers. It would not be for the first time in the religious development of the world that the stone which the builders rejected had become the head of the corner. The mere ventilation of the plan of holding a parliament at the French Exhibition is a symptom of the power of the movement.

It is to be hoped that the ideal which the World's Parliament of Religions has held up to the religious world will contribute toward that common ideal of all religious minds which will at last unite mankind in one faith, and prepare the establishment of a church universal. Rituals and symbols may vary according to taste, historical tradition, and opinion, but the essence of religion can only be one, and must remain one and the same among all nations, in all climes, and under all conditions. The sooner mankind recognizes it, the better it will be for progress, welfare, and all international relations, for it will bring "glory to God in the highest, and on earth peace toward the men of good-will."

We can see as in a prophetic vision the future of mankind; when the religion of love and good-will has become the dominating spirit that finally determines the legislatures of the nations and regulates their international and home politics. Religion is not for the churches, but the churches are for the world, in which the field of our duty lies. Let us all join in the work of extending the bliss of the Religious Parliament. Let us greet not our brethren only, but also those who in sincerity disagree from us, and let us thus prepare a home in our hearts for truth, love, and charity, so that the kingdom of heaven, which is as near at hand now as it was nineteen hundred years ago, may reside within us and become more and more the reformatory power of our public and private life.

A LETTER FROM HON. JOHN W. HOYT, WASHINGTON, D.C., READ BY THE SECRETARY.

JENKIN LLOYD JONES.

Dear Sir:—From a sick bed I dictate this expression of my deep regret that it now seems impossible for me to be at Nashville on Friday, the 22d, and address the Liberal Congress of Religion on the subject of "The University of the United States." I should have sent you a letter to this effect some days ago, but for the encouraging words of my physician, who could not anticipate the new conditions which have supervened.

Besides the regret in general terms which must always attach to a failure to meet such an engagement, there is to be added this, namely, that, expecting to speak without notes, as is my custom, I am without so much as a written line of what I was intending to say.

Moreover, my disappointment is the greater because I had counted not a little on the opportunity, while advocating a cause of southern origin, to speak for it under southern skies, to look into the eyes of the dwellers in the land of Washington, Jefferson, Madison, Monroe, and Jackson, all supporters of a National University proposition, and to arouse in them a sense of our obligation to realize the cherished hopes of those and other immortal patriots.

Ours is a country whose people of extraordinary capacity and powers, are fast becoming one hundred millions; whose place on the globe is the most favored; whose resources in every realm of nature are without parallel; whose guaranties of freedom of its people have so promoted development, industrial, intellectual, and political, that within the period of three generations it has gained a conspicuous place in the front rank of the nations; whose ambition is to become the very first in all the ele-

ments of acknowledged greatness; and for whose enterprises, even the greatest, the field is yet new.

It was my hope to urge with convincing force that such a people, so circumstanced, has obligations which are also without parallel, and that the greatest of these lie beyond the development of a productive industry, a prosperous commerce, and a power on land and sea which shall be the envy and awe of the other nations. I had thought to make clear that all the marvelous resources and achievements of the United States, made a yet greater source of national pride by such conceptions of justice and such amount of popular intelligence as have given us an honorable career in selfgovernment, are but the foundations upon which vastly greater results are to be achieved—the arena on which the favored sons of heroic sires are in duty bound to win for their country a real supremacy in those imperishable things of the mind and soul which can alone insure true greatness and glory to any people. Something has been achieved upon this arena already, thanks to far-seeing statesmen in the early days of the Republic and to thoughtful legislators of a later time. An excellent public school system for the country, numerous higher institutions bearing the title of state university, and colleges of agriculture and the mechanic arts, in some measure supported by national grants of land, together with the government academies at West Point and Annapolis, and at the national capital a Bureau of Education for the collection and distribution of useful information concerning matters educational—such is the general showing we are able to make of what the government itself has done for education. To my mind it is a comparatively meagre showing for a great republic whose very life depends upon the intelligence and virtue of its citizens, and whose ambition it is to stand in the foreground of the world as the most intellectually productive and progressive of all the nations. It is gladly admitted that individual citizens and our many church organizations have narrowed our deficiencies in many ways, founding schools in great numbers (though with but very inadequate endowments for the most part), and originating various auxiliary means of general enlightenment. But all these agencies are sadly incomplete, both in the opportunities they furnish and in their total lack of that uniformity of standards which can come only of some common authority or co-ordinating influence. As a collection of agencies they are a hotch-potch; grown up under great diversity of circumstance, often under difficulties which have developed a real heroism, and doing altogether a noble and most important work, yet falling short, very far short, of an ideal standard.

The United States should not longer be content to lag in the rear of less favored nations. Let the independent and denominational schools go forward. For such as are doing a good work and are not given to the fostering of narrowness and intolerance, let us say, God speed. But they do not and never can meet the whole demand. A great and free people should have a free system of public schools, full and complete, from the primary, intermediate, and high schools of town and city to the state university, with its connected professional departments and schools for teaching the applications of science to the industrial arts, and last of all, to a crowning and true University of the United States, an institution whose leading offices shall be:

1. To supplement existing institutions by supplying full courses of post-graduate instruction, and it only, in every department of learning; also to coordinate, stimulate, and advance them by the standards it would set up.

2. By its central facilities and cluster of professional schools of highest grade to represent at all times the sum of human knowledge.

3. To lead in the upbuilding of new professions by its application of science.

4. To lead the world in the work of research and investigation.

In wanting this last element of the educational series lies our great deficiency, a deficiency which can be supplied only by the government itself, and for the following reasons:

1. Neither existing institutions nor the great denominational universities in prospect can meet the demand. The nation only is equal to the founding of such a university as the nation needs.

2. The government needs the influence of a National University.

3. The American system of education can only be made complete by the crowning university it lacks.

4. A National University would powerfully strengthen the patriotic sentiment of the country.

5. A National University would more strongly than any other attract men of genius from every quarter of the world to its professorships and fellowships, thus increasing the cultured forces of both institution and country.

6. A National University would especially attract students of high character from many lands, whose return after years of contact with free institutions would promote the cause of liberal government everywhere.

7. The founding of a National University would be, therefore, a most fitting thing for a great nation ambitious to lead the world in civilization.

Specific provision for such an institution would have been made in the Constitution itself, but for the final decision that authority for this purpose was embraced in the exclusive control of Congress over the District of Columbia.

The only wonder is that the University of the United States was not established long ago. It is well known that the founding of a National University by the general government was in the thought of Washington even before the framing of the Constitution and was thereafter persistently advocated by him, as shown by repeated messages, extensive correspondence with members of his cabinet and others, by his setting apart of twenty acres of ground in the city of Washington as a site for the institution, and leaving toward its endowment $25,000, with such provision for compounding the interest thereon as would have made it now amount to some four and a half millions. It is also known that his immediate successor, John Adams, favored the establishment of a National University. It is furthermore an interesting part of history that Thomas Jefferson, during Washington's administration, was so in sympathy with Washington in this cause, that he strongly advocated the importation of a distinguished faculty from Geneva, Switzerland, for the immediate beginning of the work of the in-

stitution, and that while president, he not only recommended it, but carefully planned for its endowment, believing that it would be established during the Fourth Congress. Jefferson's heart was indeed set upon a university for Virginia, but he was nevertheless ready, and all the more ready on that account, to promote the founding of a culminating institution at Washington, to be established and maintained by the general government.

Without further reference to the early period of our history, it remains to be said that in more recent times the University proposition has been supported by a great number of the most eminent Americans—statesmen, scholars, scientists, and men of affairs. It has thrice had the unanimous endorsement of the National Educational Association. A bill to establish a National University was unanimously reported by the house committee on education, of which Mr. Perce, of Mississippi, was chairman. The proposition has had consideration at the hands of the U. S. Senate, as shown by the creation of a committee, first select and then standing, "To establish the University of the United States," which committee has three times reported a bill, twice unanimously. The last report of this committee in 1896, embraces, besides the report itself, the advocacy of the measure by men most distinguished in the fields of education and statesmanship, together with more than three hundred letters from college and university presidents and other eminent citizens. The active forces now in the field, in championship of this great cause are many, under the general leadership of a national committee, embracing the Chief Justice of the United States, and other distinguished public men, between one and two hundred college university presidents (including the presidents of Johns Hopkins, Cornell, Brown, Princeton, Chicago, and Leland Stanford Universities), the state superintendents of public instruction, the leading officers of the army and navy, the heads of the scientific bureaus of the government at Washington, the presidents of national patriotic organizations, and a long list of men distinguished in the fields of literature and philosophy.

The National University proposition is opposed in some quarters of course, as every great measure is, but the attendant circumstances and the inherent weakness of the objections offered show that they have their foundation, not so much in sympathy with the cause of American education as in consideration of local pride and denominational ambition. Let the opponents frame their objections and do their best at this. It is believed that every objection that has ever been made to the university proposition is fully met in the Senate documents published in this interest, copies of which may be freely had by any one applying to the chairman of the National University committee, at No. 4 Iowa Circle, Washington, D. C.

The time has come when the system of American education should be made complete by supplying the head it lacks; and since the final establishment of the University of the United States is now a foregone conclusion, would it not be a disgrace to the American people, who pretend to revere the name of Washington, should they allow the year 1899, the one hundredth since his liberal bequest in this behalf, to go by without at least a practical beginning of the institution for which he so labored and sacrificed?

I have the honor to be

Very respectfully yours,

JOHN W. HOYT.

Correspondence.

Brief Criticism.

To The Editor:—In reading the address of Prof. Nathaniel Schmidt on "Biblical Criticism and Theological Belief," in THE NEW UNITY of Nov. 25, 1897, I am impressed with the thought that almost every author quoted by Prof. Schmidt, has a name of Hebraic origin or import. This circumstance, coupled with the fact that the address was delivered in a Jewish Temple, and the orthography of the Professor's own name gives to the whole matter a decided Jewish aspect, which is an acknowledged antagonism to the Christian belief.

The next impression fixed upon my mind is the nature of the books which he has discarded or thrown out from the Old and New Testament scriptures. They are, I think, without exception those books which contain either prophecies, declarations, or immediate history of the advent, life or ministry of the Messiah, *The Son of God.*

These all are significant facts and worthy of earnest thought and of serious consideration.

I think the implied assumption of Prof. Schmidt, that he has reached a standpoint of intelligence which is superior to "blunder" is the most stupendous blunder of all.

As a result of the foregoing Hebraic references and quotations, Prof. Schmidt is enabled to give to the religious world, and that too, from his own unaided authority, the new and strikingly original rendition of Matt. 1:16, in the following lofty conception "Joseph begat Jesus." It is indeed wondrously, if not ridiculously, sublime; and yet he declares that it "must" be so rendered. He certainly is no longer to be confined to the "lower criticism," he must be admitted to the "higher." But it seems to me that he ought to remember that the world of Christian thought and experience are not to be thus triflingly circumscribed.

Whether the world was created in six consecutive days, or whether it was created an infant world and granted cycles of ages in which to grow up to maturity, is of little consequence, since, if God could create a world at all he could, with the same effort, if he pleased, create it in a moment of time, possessing all the indications of hoary age.

Whether there were reservoirs of celestial waters I do not know, but it is said Gen. 7:11, "all the fountains of the great deep were broken up, and the windows of heaven were opened; and the rain was upon the earth forty days and forty nights."

John says in his 1st Epistle, 1:5, "God is light," and when, at the creation, God said "Let there be light," it was only necessary that he reveal but an atom of his own nature and the darkness fled away. Thus the production of light was neither an evolution nor a creation, it was a revelation of Jehovah. When God created the sun to rule over the day, in order to impart light to it, he had only to transmit but one single ray of his own native brightness and

the world was filled with light, and heat, and life, and blessing.

As to the order or time or extent of the creation, we can only say "In all this God did as seemed to Him best." To say otherwise would be to limit the power of the Omnipotent, the knowledge of the Omniscient, the dwelling place of the Omnipresent, and to dare the displeasure of the Almighty. Of his footsteps the earthquake is but an echo, and he holds the elements in his fists and taketh up the isles as "a very little thing."

Again the Professor favors us with an astute assumption, based upon his own individual authority, that Genesis 1st is not history, but a cosmogonican myth, whatever that may have been, or be.

Whether Jesus spoke Greek or Aramaic is of no significance, since he created both Greek and Hebrew, with all their diversity of dialects, and He who created knowledge "shall not he know?" I think we must admit that there is no English translation that does not deceive the public by guessing to a belief, since the learned Professor says himself, he does not know of such translation.

I think, without doubt, that the effect produced upon the mind, as a result of Bible study, is largely, if not wholly, governed by the object had in view, and the mode of such study.

What would have been the ultimate conclusions of Prof. Drummond in his *Natural Law* we may never know; as in order to reach the sentiments he uttered he misquoted scripture; and is said to have declared, a few months before his death, that were he to rewrite that book, he would write it very differently. JOHN G. CAULKINS.

Knoxville, Tenn.

Reply of Prof. Schmidt.

To the Editor of THE NEW UNITY.

Dear Sir:—I have received a number of letters like that of Mr. Caulkins. Many of my statements have been challenged. It may therefore be in the interest of truth to make a few remarks.

Of the fifty or more names of modern scholars that were incidentally mentioned in my paper there happened to be only two or three Jewish names. Several ancient Jewish prophets were referred to, but it is not easy to see how that could convey the impression of antagonism to Christianity. I am not a Jew myself, but shall always be willing to fellowship with a people to whom the world is indebted for its greatest seers of religious truth.

It has never been any concern of mine to throw out books from the canon. My interest has been to understand them and to make others study them. That I find no reference to the Messiah in the Old Testament neither adds to nor takes away from the value of its books to me. The apocryphal and pseudepigraphal books contain many such references. Yet I should like to see them more widely accessible. The gospels are priceless as they are absolutely our only sources for the life of Jesus. I value every utterance that comes to us from the early church, not because of my agreement with it, but for its own sake.

To suppose one's self or any other man, living or dead, to be beyond the possibility of error seems to me a serious blunder, but this is not one of my frailties. I am always grateful to him who helps me to correct my errors.

Several friends have challenged my statement in reference to Matt. 1:16, I only mentioned a fact with which editors and translators of the New Testament will have to reckon in the future. The Sinaitic Syriac version, discovered by Mrs. Lewis, which, as scholars generally recognize, represents an earlier text than any of our Greek manuscripts, plainly reads: "Joseph begat Jesus." It is not a matter of rendering, nor of higher criticism, but simply of textual criticism.

I agree with Mr. Caulkins, that in regard to the creation of the world "God did as seemed best to Him." All that scientists try to do is to find out what was the way that seemed best to Him, hence the only possible way. The cosmogonic myths or stories designed to set forth the birth of the world, whether in Israel or elsewhere, rightly demand the attention of the historian, but do not furnish much information to the scientist.

The idea that Jesus created the Hebrew and Greek language is a curious anachrnoism. The eighth century B. C., furnishes us with the earliest Greek, Hebrew and Aramaic inscriptions, but these languages were spoken many centuries before that time. That Jesus spoke Aramaic we know from the gospels themselves.

I do not doubt that Prof. Drummond would have liked to modify some of his statements. He was a growing man, and improvement is always possible.

NATHANIEL SCHMIDT.

A Word of Correction.

Editor THE NEW UNITY.

Somewhere between my brain and the pages of your issue for Dec. 30th ult., curious distortions were given my thought. All the more curious because UNITY is generally so accurate, and also because I made the short abstract of my address at Nashville on "Christianity." Allow me a word of correction, the first I ever asked in such a case.

(1.) You describe me as "delegate from *Nashville* Unitarian Conference." I wish such a conference really existed. But credit for my presence there must be given to the Unitarian *National* Conference. And I ask for the correction the more earnestly because I had no opportunity at Nashville to deliver the *greetings* of our National Conference, which I carried carefully written out in my pocket.

(2.) You make me say (middle of first column, p. 985), "Jesus did *not* make his followers feel that the heart throb of nature was that which beat in his own breast,"—the exact opposite of my thought and script. Put "but" for "not" and you have it right.

(3.) In fourth line below "there" should be *this*.

(4.) Below, in next paragraph, "in narrow *soulship*" should be "in narrowing sonship" to Jesus alone.

(5.) Farther down: Absolve me from the literary crime of "perennial *foundation*," when (whatever my pen scratched) I meant "fountain."

There are some other blemishes, but I will share their responsibility with the proof-reader, and throw myself on the mercy of an indulgent public.

Yours, J. H. CROOKER.

Troy, N. Y., Jan. 4, 1898.

The People's Friend.

All hail the Christ of Nazareth,
  Who came to banish strife;
He took the bitterness from death,
  The hopelessness from life.
He gave to faith a mode of speech
  It ne'er had known before,
But, best of all, He came to preach
  The gospel to the poor.

Although the dawn of glory broke
  Upon His natal morn,
He came from poor and humble folk,
  And he was lowly born.
He was a common carpenter,
  He labored for his bread,
On all the earth He had not where
  To lay His weary head.

In humble guise and simple dress,
  He went from place to place;
He deigned to share earth's wretchedness,
  To save a fallen race.
Although he left a legacy,
  The richest ever known,
He lived Himself in poverty,
  With naught to call His own.

Unto the toiling multitude,
  He opened Heaven's gate;
But said the rich should not intrude
  Into that blest estate;
He said that Mammon's sordid slaves
  Could never be the Lord's,
He smote the money-changing knaves
  With whip of platted cords.

From scribe and priest and Pharisee
  He tore the cloak of fraud,
He recognized no royalty
  Excepting that of God.
Degrees and castes to Him were naught,
  Within His splendid plan
He knew but equals; and He taught
  The brotherhood of man.

He sought to make this warring earth
  More like the world above;
He sought to bring a state to birth
  Built on the law of love.
A state of charity and peace,
  Of good will unto men;
Where all should share the world's increase
  And He should come again.

He pointed to the highest good,
  The truest liberty.
He taught that love and brotherhood
  Alone can make us free.
If men would follow His commands,
  The clouds would roll away,
And, breaking over all the lands
  Would come the grander day.

He was the poor man's earnest friend,
  The truest ever known;
The things He taught would bring an end
  To Shylock, bond and throne;
Would put a stop to greed and war,
  Would free the world from hate,
And, on the future's shining shore,
  Would plant the social state.

O, Carpenter of Nazareth,
  We need Thy presence now,
Thy people still are led to death,
  The thorns upon their brow.
A prayer for Thee, o'er all the earth,
  Comes from the toiling throng,
To bring the better day to birth
  And free the world from wrong.

—J. A. Edgerton.

"Fear no hard things—but fear the easy things."

Pius IX was accustomed to say to those who had been three days in Rome: "You have seen, then, a great deal of Rome." To those who had been three months: "You have seen, then, a little of Rome." To those who had been a year: "You have just begun to see Rome, then."

The Study Table.

Two Good Books from Chicago.

Two beautiful books come from the enterprising firm of A. C. McClurg & Co., of Chicago. At this rate Chicago will soon be the center of the book market of America. Twenty years ago it was provincial, hardly able to sustain one first-class bookstore, and with no publishing firm of importance. Now it has a dozen of the latter. The McClurg Co. make up is equal to anything in Boston or New York, and on the whole an author has little if any advantage from the older publishing centers. The volume on "Language," by Charles W. Hutson, relates in delightful style the rise and growth of language. Man and language go on together, and Mr. Hutson's book is not philology with the soul left out, but quite the other way. It gives us language with the mind at work that constructs language. The book has a capital summary chapter, which ought to be imitated in many other books. The chapter on "Ultimate English" is as good as can be. He closes by saying "the only curse our historic development has left with us is our atrocious spelling. This noble language, embodying a grand literature, and as complex in origin and composite in character as the races that speak it, has now a home on every continent. Wherever it has gone, with it have moved in happy harmony Christian faith and civil liberty."

The second book from the McClurg's is Dr. Barrows' "Christianity, The World Religion." This title is a sort of companion phrase to "The English Language a World Language." If Dr. Barrows means Christianity modified by all the illuminating conceptions that have come into the soul of man at any time, anywhere, then the thesis is self-demonstrable. But, as a rule, Dr. B. finds it necessary to eliminate quite as much as he finds it necessary to add to accepted Christianity. He begins by saying that "most Hindus regard as Christianity the non-essential," which after all we find to be held as the most essential in our great Christian synods. He next asserts that "Christianity is divinely adapted to the spiritual needs of each man whatever his race, rank, or nation." Evidently Dr. Barrows' Christianity is what fifty years ago was denounced as rationalism, and later as theism. The book is broad, generous and manly, rather than profound. It is an effort to hold on to the old Calvinistic standards in statement; but to generously let up in their application. He says "We know that Mohammedanism is sweeping away the barbarism of Africa; that Buddhism has wrought similar work; while Christianity dethroned the gods of Olympus, and annihilated the primitive faith of the Pacific Islands. Buddhism in Japan has instituted societies of Buddhist Endeavor; Young Men's Buddhist Associations; well equipped schools for their rising priesthood; girls' schools; orphanages; a contemplated school for nurses, and a hospital in Tokio." Dr. Barrows' creed is "Faith in God the Father and Creator; and Jesus Christ, his only Son, the Redeemer, of the soul, through his life, example, teaching, death, and resurrection; in the Holy Spirit or the Lord of Life and Sanctifier of the soul; in a Holy Universal Church of all believers; in personal resurrection, and conscious immortality."

E. P. P.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

SUN.— Teach me, O Lord, the way of thy statutes.
MON.— All thy commandments are faithful.
TUES.— I hope in thy word.
WED.— Thou art my hiding place.
THURS.—The darkness hideth not from Thee.
FRI.— In the day of my trouble I will call upon Thee.
SAT.— Lord, Thou hast been our dwelling place in all generations.

Psalms.

Only a Baby.

Something to live for came to the place,
Something to die for, maybe,
Something to give even sorrow a grace—
And yet it was only a baby!

Cooing and laughter and gurgles and cries,
Dimples for tenderest kisses;
Chaos of hopes and of raptures and sighs,
Chaos of fears and of blisses.

Last year, like all years, the rose and the thorn;
This year a wilderness, maybe;
But Heaven stooped under the roof on the morn
That it brought there only a baby!

—*Harriet Prescott Spofford.*

An Object Lesson.

Is there any danger of the "Child" becoming a too much handled object-lesson subject of the present time?

Education has its theories, old and new, and every one must be proved by the children. Poor children! The points and semi-points of the compass have been multiplied to give the "points of view" from which this human product has been studied. Through what public experimental crucibles of hereditary inspection this helpless morsel of humanity has had to pass!

Psychology has measured, with perfect precision, the soul not far from God, and marked its unseeable, unmeasurable progress each day with the point of a lead pencil.

Hypnotism has held it like the delicate needle dangling at the magnet's point, often to test the strength of the magnet. Public discussions concentrate public attention upon their subjects. The whipped child and the unwhipped child are pointed out on the street, and each held up as public testimony on one side or the other. One father, to be safe, and average the matter, said he whipped his boy one day and was sweet on him the next, and for the life of him could n't tell which was the better way. It would take time.

No public discussion of any vital subject regarding children was ever held but the children's loss was equal, often greater than their gain.

FRANCES B. DUNNING.

Cato learned Greek at eighty; Sophocles
Wrote his grand Œdipus, and Simonides
Bore off the prize of verse from his compeers
When each had numbered more than fourscore years,
And Theophrastus at fourscore and ten
Had but begun his Characters of Men.
Chaucer at Woodstock with the nightingales
At sixty wrote the Canterbury Tales.
Goethe at Weimar, toiling to the last,
Completed Faust when eighty years were past.

Story of the Pigeons.

Brother Fred has a great many pigeons, and spends hours taking care of them and feeding them. They are the kind of pigeons called "homers," because if they are carried away from home, no matter how far, they always come back again. As soon as they are set free they spread their wings and turn their heads in the direction they came, and fly as swiftly as they can back to their nest, and where their little pigeon babies are. Fred loves his birds very much, and his little sister Jennie helps him every day to carry water and food to them.

One day their papa did not come home from the city, and mamma wondered what could be the matter. It grew quite late. They lived in the country and so there was no way to send word to him or to hear.

Fred wondered what he could do, and after thinking about it he said: "Mamma, let me go to town on the next train and take my pigeons with me. If I find papa safe I will let all my pigeons fly at once, and they will come home and give you the good news."

So it was decided, and Uncle Ben went along, and mother was told not to worry about them even if they staid all night, for something surely must have kept father. So away they went, mother and Jennie waiting at home.

Hardly two hours passed, when suddenly all the pigeons came whirling into the yard and off to their nests, and you can think how happy mamma and Jennie were, for they knew that papa must be safe. What do you think kept him away? He had just received a letter saying that grandma was coming on the cars to see them, and would be there late that night, so he had waited but could not send them word. *Child Garden.*

The Humming-Bird's Umbrella.

In front of a window where I worked last summer was a beautiful butternut tree. A humming-bird built her nest on a limb that grew near the window, and we had an opportunity to watch her closely. In fact, we could look right into her nest. One day, when there was a heavy shower coming up, we thought we would see if she covered her young during the rain. Well, when the first drops fell, she came and took in her bill one of two or three large leaves growing close by, and laid this leaf over the nest so as to completely cover it.—*Christian Leader.*

Home-lived religion, like home-made bread, is the best.

"Spell ferment and give its definition?" requested the teacher.

"F-e-r-m-e-n-t, to work," responded a diminutive maiden.

"Now place it in a sentence, so that I may be sure you understand its meaning," said the teacher.

"In the summer I would rather play out-of-doors than ferment in the schoolhouse," returned the small scholar with such doleful frankness and unconscious humor that the teacher found it hard to suppress a smile.

A 24-page Weekly. **THE NEW UNITY** $2.00 per Annum.

...PUBLISHED FOR...

THE UNITY PUBLISHING COMPANY,

—BY—

ALFRED C. CLARK, 185 DEARBORN STREET, CHICAGO.

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All Letters concerning the Publishers' Department should be addressed to Alfred C. Clark, 185 Dearborn Street, Chicago, Ill.

Editorial.—All matter for the Editorial Department should be addressed to Jenkin Lloyd Jones, 3939 Langley Ave., Chicago, Ill.

Entered as Second Class Matter at the Chicago Post Office.

The Liberal Field.

"The World is my Country; To do good is my Religion."

APPLETON, WIS.—We have often had occasion to allude to the phenomenal success of John Faville with the First Congregational church of this place. We have before us the "choir report" which sums up the results of a year's life of ninety men and boys who took their places on the platform a year ago. Of the fifty-nine boys forty are still in their places; of the thirty-one gentlemen twenty-one are still in their places. Five boys are named who have never been absent from a single service. The boys have attended two hundred and forty-two church services and choir rehearsals during the year. At their own expense they have fitted up a choir-room handsomely, purchased a library of music consisting of two thousand five hundred and fifty copies of octavo music and ninety hymnals. They have provided their room with papers, magazines, and games, rented a piano, furnished a desk for the choir-master, and purchased the necessary outfit for out-of-door sports and games. They have given five special musical services and two concerts in Appleton, and one in the adjoining town of Neenah. There is a church choir volunteer corps which consists of boys over eleven who belong to the choir or who have been honorably discharged. Quite aside from the musical joy and power of such an organization it is of itself an ethical fraternity offering spiritual companionship on high levels. All this is made possible only because the pastor, John Faville, stands for the town and not for a sect. His church is for the community more than for a denomination. In reality it is the people's church of Appleton. It is where the people go who have outgrown sectarian enthusiasms and denominational loyalties, and have taken on the bigger thing, the love of truth and the service of humanity.

MADISON, WIS.—At the annual meeting of the Unitarian church Wednesday evening, Rev. W. D. Simonds was unanimously re-elected pastor for twenty years, on motion of H. M. Lewis. In response to this unusual honor, Mr. Simonds made a happy speech, asking the compromise that ninety days' notice be given should either party desire to break the contract. Mr. Simonds has occupied the Unitarian pulpit in Madison for the past three years in which time the church has gained much strength, and the compliment shown him Wednesday evening is an expression of appreciation of his work. The meeting was preceded by a supper served by the ladies in the basement of the church. A good attendance was present.

CHICAGO.—The "Revival" effort of the Independent Liberal church on the North Side proved eminently satisfactory to those who projected it, although it started out with the unavoidable disappointments. Mr. White was unable to take his place the first evening as announced, and Mr. Gould filled the gap to the satisfaction of every one. On the second night a large gathering listened delightedly to Dr. Hirsch on "The Bible in the Light of Modern Thought." It has been characterized as one of Dr. Hirsch's greatest efforts. One who has heard him often said "I never heard him do better." The last evening, although Mr. Southworth, of the Third church, was kept away by sickness, his place was taken by Mrs. Woolley, who was preceded by Mr. Gregory, and followed up by Mr. Jones. On the Sunday following the pastor summed up the results, in which he said, among other things:

"The revival is to be condemned only for the extravagance and artificiality of many of the methods it employs, as a season of undue emotional excitement and a public exhibition of feeling that goes beyond the bounds of good judgment and good taste. In so far as it can be made an occasion of deeper thoughtfulness, of true, moral awakening, it has its place in the religious life.

"The first week of the new year has long been employed by the orthodox world as the revival season. The cares and temptations that front us with another year are offset by the 'week of prayer' and other devices meant to call man's attention to himself as a spiritual being, to stir the conscience anew, to strengthen good resolve, and inspire the heart. All these are objects which the liberal believer needs to attain as much as any one else."

The experiment at All Souls church last Sunday night proved to be a quiet, tender, helpful, homelike occasion. Fifteen or twenty of the young ladies of the "Gertrude House," the home of the Kindergarten Institute, joined with the pastor in interpreting some lullabies. A goodly congregation was in attendance. The services began by singing Mrs. Marean's goodnight hymn "My Life is Like a Little Boat." The young ladies sang some of the sweeter kindergarten lullabies, the classic "cradle songs." Eugene Field's "Armenian Lullaby" was sung as a solo, and the pastor read Stedman's "Nocturne," Samuel Longfellow's "Children," lullabies from Gerald Massey, Celia Thaxter, T. B. Aldrich, Whitcomb Riley, Field's "Jewish Lullaby," and Anderson's "Cuddle Doon." The services were closed by the singing of Furness's great evening hymn, "Down Around the Weary World."

FOR THE OMAHA CONGRESS.—The following letter and subscription explains itself. Director Powell is quite right as to the sum necessary. It is good to move in time. We do not want money now. Any time between now and September. It ought to be a question with

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many of our readers who already have given all they can, perhaps spend all they earn, not "Can I give more," but "Can I give more wisely." "Shall I spend my money on the more fleeting, more local, more material things or shall I do without some of these things. Let some of the lesser calls go unattended that I may send ten dollars that is going to go anyway, on the higher mission that will create a truly notable gathering at Omaha next October, a national expression of the great spirit in religion that is seeking a synthesis of forces too highly to be destroyed.

Acknowledgment of receipts of the Liberal Congress of Religion for the fourth fiscal year:

Amount previously acknowledged	$1,151.56
Prof. S. A. Forbes, Champaign, Illinois	10.00
Rev. Hugh O. Pentecost, New York City	5.00
J. S. Grindley, Thomasboro, Ill. (to the publication fund)	5.00
	$1,171.56

STREATOR, Ill.—Rev. W. M. Backus, who has been the successful pastor of the Unitarian Church at Alton, Ill., for the last five years, is to take up the work of the Church of Goodwill at this place, which Mr. Duncan recently laid down in order to take up the work at Milwaukee. Mr. Backus is a strong, earnest and growing man. He enters upon one of the most interesting fields in the State of Illinois. The Streator movement is emphatically a church of the people, and for the people, knowing no sect but humanity, and recognizing its primal call in the needs of the entire community which it seeks to serve. The interest which the readers of THE NEW UNITY have had in this work from the start will go along with Mr. Backus in his efforts.

UNITARIAN.—The Rev. J. M. Barker having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches. W. L. Chaffin, Chairman; D. W. Morehouse, Secretary.

* * * *

"Is life worth living? Yes, so long
As there is wrong to right,
Wail of the weak against the strong,
Or tyranny to fight;
Long as there lingers gloom to chase,
Or streaming tear to dry,
One kindred woe, one sorrowing face,
That smiles as we draw nigh;
Long as a tale of anguish swells
The heart, and lids grow wet,
And at the sound of Christmas bells
We pardon and forget;
So long as faith with freedom reigns,
And loyal hope survives,
And gracious charity remains
To leaven lowly lives;
While there is one untrodden track
For intellect or will,
And men are free to think and act,
Life is worth living still."

—*Selected.*

"A call: In order to secure perfect success in the Congress of 1898 at least one thousand dollars should be raised. Those who feel desirous of helping will please forward sums, large or small, to be credited to them in this column. Bear in mind this is not a rich man's work; but the forward movement of the people. E. P. POWELL, $10.00.

Books Received.

A MOTHER'S IDEALS.—By Andrea Hofer Proudfoot. Published by the Author, 1400 Auditorium.

THE IDEAL LIFE.—Henry Drummond. with Memorial Sketch by Ian Maclaren and W. Robertson Nicoll. Dodd, Mead & Co.

PROCEEDINGS OF THE FIFTEENTH ANNUAL MEETING OF THE LAKE MOHONK CONFERENCE OF THE FRIENDS OF THE INDIAN (pph).—Reported and Edited by Isabel C. Barrows.

POET-LORE (Quarterly), Boston.

YEAR BOOK OF THE UNITARIAN CHURCH, Rochester, New York.

YEAR BOOK OF THE THIRD CONGREGATIONAL (Unitarian) SOCIETY OF GREENFIELD, Mass.

THE GEORGE JUNIOR REPUBLIC (pph). By William I. Hull, Ph. D.

ANNUAL REPORT OF THE CENTRAL FREE DISPENSARY OF WEST CHICAGO.

Rest.

Let us rest ourselves a bit,
Worry? Wave your hand to it,
Kiss your finger tips and smile
It farewell a little while.

Weary of the weary way
We have come since yesterday,
Let it fret us not, in dread
Of the weary way ahead.

While we yet look down—not up—
To seek out the buttercup
And the daisy, where they wave
O'er the green home of the grave.

Let us launch us smoothly on
Listless billows of the lawn,
And drift out across the main
Of our childish dreams again.

Voyage off, beneath the trees,
O'er the field's enchanted seas,
Where the lilies are our sails,
And our seagulls, nightingales

Where no wilder storm shall beat
Than the wind that waves the wheat
And no tempests burst above
The old laughs we used to love.

Lose all troubles—gain release,
Languor and exceeding peace,
Cruising idly o'er the vast
Calm midocean of the past.

Let us rest ourselves a bit,
Worry? Wave your hand to it—
Kiss your finger tips and smile
It farewell a little while.

—*James Whitcomb Riley.*

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Current Literature,	3 00	2 60
Forum,	3 00	2 75
Harper's Bazar,	4 00	3 5
Harper's Magazine,	4 00	3 15
Harper's Round Table,	2 00	1 65
Harper's Weekly.	4 00	3 35
The Independent,	3 00	2 60
Leslie's Weekly,	4 00	3 35
McClure's Magazine,	1 00	90
Nation,	3 00	2 85
North American Review,	5 00	4 25
Popular Science Monthly,	5 00	4 00
Review of Reviews,	2 50	2 50
St. Nicholas Magazine,	3 00	2 65
Scribner's Magazine,	3 00	2 60
Sunday School Times,	1 50	1 15
Youth's Companion, New Subscriptions	1 75	1 40
Renewals,	1 75	1 75
The Homiletic Review.	3 00	2 40
The Literary Digest,	3 00	2 40

Rates for publications not named above will be furnished on application. Address

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"The People are Hungry For just such literature as THE NEW UNITY contains," was the expression used by one of our oldest subscribers, a few days since, when in to pay up her subscription. "I always mail my copy to a friend who lives in Peoria, after I have read it." It may be that you know of some person (or a dozen, or a hundred) who are hungry for such literature. If so, send us their names and addresses and we will gladly send them sample copies free.

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AS HEARD IN THE

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HELD IN

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A CHORUS OF FAITHS.—This little book is a compilation, but one in which so much discrimination is evidenced, and so many side-lights are thrown on the main question, that it is an inspiration from beginning to end. It is, as the compiler says, a book "with a purpose," and a most worthy one —that of establishing a recognition of the unity of all religions. It is a gathering up of the fragments that were left, after the great Parliament of Religions, the crowning event of the centuries, which took place in connection with the World's Fair in Chicago. "Not revolution, but evolution," is the hopeful possibility from Mr. Jones's point of view. He says:

Existing churches will remain, but their emphasis will be changed more and more from dogma to creed, from profession to practice. From out their creed-bound walls will come an ever-increasing throng, upon whose brows will rest the radiance of the sunrise; whose hearts will glow with the fervid heat of the Orient, intensified with the scientific convictions of the Occident. These people will demand a church that will be as inclusive in its spirit as the Parliament. The Parliament will teach people that there is a universal religion. This must have its teachers, and it will have its churches. This universal religion is not made of the shreds and tatters of other religions. It is not a patchwork of pieces cut out of other faiths, but it is founded on those things which all religions hold in common, the hunger of the heart for comradeship, the thirst of the mind for truth, the passion of the soul for usefulness. In morality the voices of the prophets blend, and the chorus is to become audible throughout the world. In ethics all religions meet. Gentleness is everywhere and always a gospel. Character is always revelation. All writings that make for it are scripture.

Thus in this "Chorus of Faiths" we have a new scripture. What more helpful in the building of character than a record of the noble sayings at that first meeting of the fraternity of religions? Into the world's magnificent thought-treasury is now poured the very cream of religious utterance, which, notwithstanding different races, colors, costumes, characteristics, education, languages, still insists that the one law is love, the one service loving. All light comes from one source. All rays converge to one center. The one center is found at the Parliament, and that center is photographed, as it were, in the "Chorus of Faiths."

From first to last Mr. Jones has dwelt upon statements that stand for unity, has chosen those eloquent and heartfelt representative addresses that most clearly demonstrate the feeling of brotherhood. Even in the arrangement and classification of topics he has shown a rare discriminative faculty, and a loving desire to hold up the finely woven and most perfect pattern of human ideals. After the purposeful introduction, and the words of greeting given by different delegates from home and foreign lands, we find the record proceeding under such significant headings as "Harmony of the Prophets," "Holy Bibles," "Unity in Ethics," "Brotherhood," "The Soul," "The Thought of God," "The Crowning Day," "Farewell," and "Appendix." Under each of these topics is grouped the corresponding views of the different religions, and the thread of unity is most vividly maintained and easily discerned. In the grand "Chorus" there is no discord. Every voice strikes the keynote, and an outburst of harmony is the result.

To the one who thinks, speaks, and lives for Unity, this task of bringing out the unity of revelation, of purpose, of aspiration, of faith, of accomplishment, has evidently been but a delightful privilege, which may be appreciated, if not shared, by those who read the book. As a literary production the "Chorus of Faiths" is a clean-cut cameo profile of the Parliament of Religions.

In conclusion, in the words of a thoughtful and earnest woman: "The keynote of the Parliament in Chicago was the Fatherhood of God and the Brotherhood of man. We predict that the keynote of the next Parliament will be the Motherhood of God and the Womanhood of man."—HELEN VAN-ANDERSON, *in the Arena.*

A CHORUS OF FAITH.—The Parliament of Religions in Chicago marked an epoch in the world's religious thought. It was a convention in which men of every creed and race met in amity and charity to compare their deepest and most sacred thoughts. Matters of difference were not made prominent. The real kernel of religion was sought far beneath the burrs and husks that have too often and too long been the only vision of the initiated and hostile.

The record of the great convocation is a surprise to its most ardent friends. Words that were said by Buddhist might have been transposed into the mouth of the Romanist, while the Greek Church found its utmost essence not differing from the highest thought of its arch-enemy under the Crescent. Through all the discourses ran a harmony of thought promising a new day in religions when men shall cease to wrangle over their differences and shall magnify their points of likeness and endeavor to get closer together.

It was necessary that a compiler in touch with those present and in love with the subject should put the thought of this great assembly into popular form. Rev. Jenkin Lloyd Jones, whose heart is in deepest sympathy with the broadest religious thought, and who, as secretary of the general committee, furnished much of the motive force of the movement, made a careful study of the entire work of the Parliament and has admirably succeeded in the task of popularizing its proceedings.

It is much more than the work of any one man, however eminent in the field of religion, and Mr. Jones can well claim great success in compilation. It gives the best thought of the best minds in the world to-day.—*Ansonia Sentinel, Ansonia, Conn.*

"A Chorus of Faith" might well be styled an echo of the Parliament of Religions, held in Chicago, September 10 to 27, 1893. In the pleasing form in which the volume has been compiled, the echo should reverberate through all time to come. The introduction is from the pen of the well-known Jenkin Lloyd Jones, while numerous poems of great beauty and worth from the pens of our greatest poets enliven the pages of the volume and give to the extracts from the numerous essays read before the Religious Parliament a touch of poetry which goes far toward enhancing the interest of the work, however valuable in themselves the abstracts and fragments of religious essays may be. The laymen, as well as theologists will find much in the "Chorus of Faith" to interest them. The religious broadness of the volume is best illustrated by an extract from the remarks of Rev. Joseph Cook, in which he said: "A religion of delight in God, not merely as Saviour, but as Lord also, is scientifically known to be a necessity to the peace of the soul, whether we call God by this name or the other, whether we speak of him in the dialect of this or that of the four continents, or this or that of the ten thousand isles of the sea."—*Current Topics.*

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There are eight essays, four by each of the authors. It is hard to choose from them, when all are excellent. Perhaps "Blessed be Drudgery," and "A Cup of Cold Water" will appeal most strongly to many. It is rarely realized, and therefore cannot be too often repeated, that the drudgery which seems to dwarf our lives is the secret of their growth. Life could easily be made beautiful, if each would offer the "cup of water" to the thirsty one near him, and all are thirsting for something.

It is impossible in a few paragraphs to give extracts from a book, every page of which contains sentences worthy of quotation.

There are, indeed, expressions which those whose creed differs from that of the author's would wish omitted, as when "Goethe, Spencer, Agassiz, and Jesus" are grouped together as equal illustrations. It was not necessary to accentuate the bravery of our soldier boys of '61 by casting a slur on the Christian Commission. And it will lessen to some the influence of the high truths in every chapter, that so many of the dear old Bible stories are numbered among myths and legends. But if we look for good, we shall find all the pages full of the spirit of Christ, and true, uplifting teaching is drawn from every Bible incident mentioned. We would gladly have more honor shown to the latter, but, after all, "the Spirit giveth life." Hence (with the exceptions and reservations noted above) we heartily commend the book.—*The National Baptist.*

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The general title of the volume is "The Faith that Makes Faithful."—*Madison Democrat.*

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7. Illusion.
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LETTERS AND REVIEWS.

"The Safe Side," a Challenge to the Clergy.

Under the above title Mr. Richard M. Mitchell of this city has written and published a volume of 475 pages, containing what he claims to be "a theistic refutation of the divinity of Christ." The book seems to be written as a challenge to the clergy, as it attacks rather strongly the orthodox doctrine as laid down by both Protestant and Catholic clergymen. And looking at it from this standpoint the laity have no need to concern themselves with its contents.

The author's argument is in brief that the testimony as to the divinity of Christ lies wholly within the New Testament. Outside of that book and its accompanying uncanonical gospels he is not mentioned by any writer till long after his death. "There is a gap of more than a hundred years in which there is no further account of the rise and progress of Christianity." But the different portions of that volume were written at various dates after the death of Christ, and after interests and difficulties had arisen to influence the writers and become the cause of doctrines not thought of by Christ. Prominent among these influences is the fact that for a long time the disciples had all things in common, which gave a personal interest in the movement as soon as others than the poor joined it. For a long time the church supplied more numerous and desirable offices than the civil government. All documents bearing on the early history of the church, were for centuries under the care of those who would not hesitate at interpolation and suppression to perpetuate that which supported and magnified their office. The noted forgery about Jesus Christ inserted in the works of Josephus is an illustration of what they could and would do. The gospel of Peter is one of the oldest Christian writings, and virtually it was the original New Testament. A large number of copies were in use about A. D. 190, and the disappearance of the gospel following such general use can be explained only through intentional suppression. We have positive evidence that the church destroyed it, for there are accounts of at least one Bishop (Serapion) being busily engaged in that very work. Next to the gospel of Peter we would suppose that the gospel of James would have been preserved, but it is numbered with the lost, together with the gospel of Paul, the Oracles of Christ, and very many other gospels and writings. For those that have been preserved it is important to remember that the date of the oldest manuscript is conjectural, and "in no instance can they be traced back to within hundreds of years of the supposed date."

The accounts of Jesus were traditional for a generation or two. His followers did not think it necessary to write his history, as the kingdom of heaven was daily expected. Of those who saw and directly testified of Jesus only the most credulous ever believed in him, and "those who knew him best repudiated his divine pretensions." If some of the events described in the gospels were possible their performance would have produced a widespread sensation far greater than is represented—the resurrection of Lazarus, for instance. The exceedingly short account of Christ is not a source of weakness, but of strength. The little that is known of him has left full play for the imagination of devout followers. But if it were necessary to send him here to save the world it was equally necessary that the acts which were to save it should be accurately recorded for the benefit of all time. Or if the world could be saved without a record of the acts of the one sent to save it why do we have the New Testament at all? Between the imagination and the allegory nothing substantial has been left to combat. It has withstood the test of time not because it is like a rock but because it is like a vapor.

The conversation with the woman of Samaria, the instructions given to the twelve and the disciples when they were sent forth only to "the lost sheep of the house of Israel," and other passages, are cited in support of the belief that Jesus never intended to preach to any other than Jews, and that b t for Paul salvation through him would not have been preached to the Gentiles. (He asks, May not this be adduced as possible cause for the suppression of the Gospel of Peter?) Mr. Mitchell says neither of the synoptic gospels tells that John the Baptist acknowledged Jesus to be his superior, and holds that the Gospel of John must have been written long afterwards, for the purpose of supplying this omission, this being necessary because "in the Acts of the Apostles it is disclosed that long after the death of Christ there were followers of John the Baptist, and it is evident that when the fourth gospel was written there were those who asserted that John did not acknowledge Jesus as the superior." "John" exhibits a studied effort to cover this point, "but over-does the work, and through excess of zeal furnishes evidence of untrustworthiness." John the Baptist was the most important man among the Christians after Christ, and if he had taken the position claimed for him it would have been natural for Paul to write much of him, particularly in the Epistle to the Hebrews. But Paul makes no allusion to him in that epistle, and seldom does anywhere.

In the chapter on Josephus the author dwells at some length on previously advanced reasons for the claim that the chief passage in the writings of the Jewish historian relating to Jesus was an interpolation and probably perpetrated by Eusebius. It says Josephus wrote his histories about the time or before the earliest uncanonical gospels were written, and was as old as any of the writers of these gospels. "He comments favorably of John the Baptist, and equally well of the Essenes, but, as for the wonderful events recorded in the New Testament he knew nothing, for there had been no such events." As late as the ninth century Photius, Patriarch of Constantinople, wrote of Justus (who held office in Galilee during the same time Josephus did), that "he makes not the least mention of the appearance of Christ or of what things had happened to him." Mr. Mitchell claims that the only other supposed reference to Jesus in the works of Josephus was not to him at all—that he wrote about James "the son of Damneus," and not the brother of Jesus "who was called Christ."

The chapters about Paul present some radical conclusions. The apostle of the Gentiles did not admit any authority over himself by the other apostles. Not till three years after his conversion did he go to Jerusalem, and then only saw Peter and James. He did not go there again till fourteen years later, and then not to consult, but to communicate to them that gospel which he had preached among the Gentiles. That is to say, he was "sent by the Almighty to instruct those apostles who had been taught by Christ." And then he quarreled with Peter. "There is no room to question the fact that Jesus first, and Peter and all the apostles except Paul, afterward, never consented to the admission into the church of any but circumcised Jews." The Gentile question was the rock upon which they split. "It was that which caused the suppression of the works of Peter and the other apostles by the Gentile church in later times, and caused their otherwise superior position to be superseded by that of Paul." And "Paul knew nothing of the ascension; it had not been thought of in his time. He often spoke of the resurrection, and always had reference to it only when alluding to Jesus having risen."

"The Safe Side" is written from what may be described as the most agnostic position possible within the range of Unitarian views. It presents a great number of "nuts to crack" by those students of the scriptures and the history of the church who have gone over the ground for themselves, and are credited with the ability to pass judgment upon the arguments for and against "the faith as once delivered to the saints." It is not a book that can be safely recommended for miscellaneous reading, for the sincere Christian layman would not feel justified in accepting many of the statements as to fact or the deductions made in regard to them, without consulting some one of the clerical pillars of the faith, whose studies have carried him over the whole ground, including the "side" which Mr. Mitchell seems to think is not the safe one. But the work should be read by doctors of the church and able, educated ministers of the gospel who possess superior knowledge of the subject, which entitles them to speak with authority, and combat for the benefit of the laity the objections raised by the "higher critics" like Mitchell, who deny that the Bible is an inspired revelation and all its statements are true ones. We doubt not that the allegations and arguments advanced by Mr. Mitchell are answerable and explainable to reasonable minds. At the same time it is not a book to be commended to the perusal of any except those who have made a thorough study of the subject which it discusses.—*Chicago Tribune.*

From Prof. O. B. Frothingham, Boston.

The book has been received and perused. Allow me to thank you for sending it to me as one capable of judging its argument. I find it original and able. Its frankness, outspokenness, boldness, interest me greatly. It goes to the roots of the matter. It has long been my conviction that the belief in the deity of Christ was the essence of Christianity; that the religion must fall with this; that a revision of doctrine, history, pyschology becomes necessary. This you have undertaken. I may differ here and there from you, but on incidental points only, where you may be right. On the main drift of your essay my sympathies are entirely with you. You have learning, thought, insight, on your side, and I think this volume will attract attention by the honesty with which it presents the claims of reason and avows the the good results of obeying the natural laws of the mind. You do a service in printing it. I would advise its wide circulation.

From "Review of Reviews," New York.

The present time is one of great religious discussion in America as elsewhere. Books are written from every conceivable standpoint, and the candid student of religious problems will welcome every honest effort at their solution, while not yielding his own individual right of judgment. Mr. Mitchell's work is an attack upon Christianity—its bible, its church, its doctrine, its founder. Firmly fixed in the belief of a divine existence and the necessity for a religious life in man, the author presents the thesis: The divinity of Christ can be disproved; being disproved, the whole Christian system falls. Mr. Mitchell has been a thorough student of recent biblical criticism and he uses its results freely. He goes far beyond the conservative Unitarian position, for he attacks even the ethical teaching of Jesus. Many orthodox readers will sympathize somewhat with the view Mr. Mitchell takes of the clergy. He emphasises strongly the great amount of social wealth which yearly goes to support church "club-houses" and the ministry, which to him seems a serious waste. Generally speaking the volume has been produced in a spirit of great candor. Throughout it is ably written, in clear, fitting language. * * *

Prof. Hudson Tuttle in "The Better Way."

A more thoroughly honest and impartial criticism on Christian doctrines and the claims of Christianity has not been published. It is logical and argumentative, but never partisan. It presents the strongest arguments for Christianity, and then slowly and surely draws the besieging forces of facts and logic around them, undermines them, and at last demolishes them. Unimpassioned as the truth itself, the author proceeds step by step, and when the last sentence is finished, the object for which he wrote the book has been accomplished. The titles of the twenty-one chapters do not convey a complete idea of the author's line of thought, and quotations from pages so diversified would give a yet more inadequate conception. The book grows better from the beginning. Evidently the author wrote slowly and with much thought, and as he proceeded his mental horizon extended, and expression became easier and more certain. After the review of Christianity, the last five chapters, which somewhat diverge, are especially excellent. They are titled: "Inertia of Ideas," "Conversion," "The Safe Side," "Immortality," "Supernatural Supervision." Those who desire to know what the most advanced scholarship has done in the way of Biblical criticism can find it here in this book, condensed and more forcibly expressed. In short, it is a *vade mecum*, a library within itself of this kind of knowledge, and is much that is difficult of access in its original form. The author writes with conviction, which is felt in any one of his plain and terse sentences. There is no circumlocution or word-padding to conceal poverty of ideas. He writes because he has something to say, and says it without fear or favor, because he feels that it is true.

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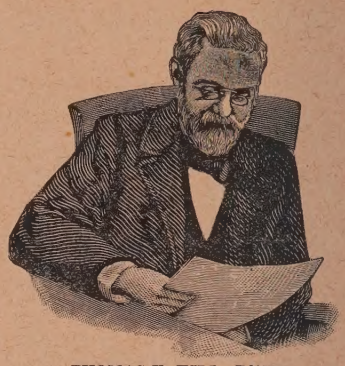

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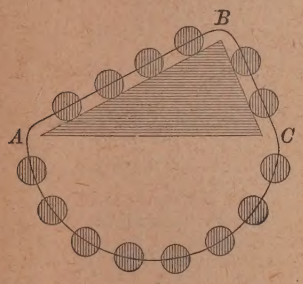

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